Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, MARCH 24, 1832. NO. 12.

RELIGIOUS MISCELLANY.

ECCLESIASTICAL PROCEEDINGS

Against Mrs Emily Richardson in the Second Congregational Church in Reading.

The following letter was addressed by Mrs Richardson, to the church, after she had declined attending a church meeting, to which she had been summoned. Mr Reid, the pastor, and the deacons of the church had been appointed a committee to visit her; and being charged by them with neglect by not attending a meeting, specially appointed for the consideration of her case, she stated her reasons for declining to appear before such an assembly, thinking it ill-suited to the modesty of a female, and offered this committee a letter which she told them she had written to the Church, and which she desired them to present in her name.

The following conversation then ensued:—

Rev. Mr Reid. "I do not wish to see it."

"I should like to have you look at it."

"No, I do not wish to see it."

But seeing I intended to produce the letter, he repeated his words a number of times, and finally said, "I will not look at it, if you do get it."

"It is possible some of the gentlemen will like to look at it."

I offered it to Deacon Temple. "No, I have no notion of entering into a paper war with you." I offered it to the other two. They both refused it. I then sat down very peaceably. One of them I believe thought it disgraceful to treat me as they did. He said to me, "If you can read what you have to say better than you can speak it, you can read it yourself." It is evident he was willing to hear it, but did not dare to read it, after his minister had refused.

"It may be Mr Reid will object to hearing it read."

"I will hear it on condition that I may interrupt you when I please, and ask you the meaning of what you read. I will hear it on no other terms."

To this I made no reply, but proceeded to read my letter. The following is a copy of it.

Reading, Dec. 22, 1827.

To the Church in Reading, under the pastoral care of the Rev. Jared Reid, I present my best wishes. Believing it to be important that you should have a correct statement of my belief, I send you the following lines. I believe there is one God, and only one, who is self-existent, and is the ruler and upholder of all things. I believe there is one mediator between God and men, the man Christ Jesus. I believe him to be the Son of God, the true Messiah, of whom Moses and the prophets did write. I believe him to be a man approved of God, by miracles, and signs, and wonders, which God did by him, and that God gave unto him his spirit without measure. I believe that he is appointed of God to be a Saviour to as many as believe his word. I believe him to be one in his Father, in the same sense he wished his disciples to one in him; which I think can be no more than one in design, both aiming at the same, the glory of God the Father, and the good of men. I believe that God will judge the world by Christ, and that he will reign until all things shall be subdued unto him, and that he will then deliver up the kingdom to God the Father, and the Son will be subject unto God, that God may be all and all. This is my firm belief respecting God and his son Jesus Christ.

I would now wish to ask you if you can, agreeably to the word of God, deprive me of the privileges of the church; Have I not, in the above lines, scknowledged all that Christ or his Apostles exacted of their converts? When our Lord asked his disciples, "Whom say ye that I am?" Peter said, "Thou art the Christ, the son of the living God. And Jesus said, blessed art thou, for flesh and blood hath not revealed it unto you, but my Father which is in heaven." When Philip had explained the scripture to the eunuch, he wished to be baptised, "Philip said to him, if thou belivest with all thine heart, thou mayest. He answered, I believe that Jesus Christ is the Son of God." We have no intimation that he said anything more. Philip baptised him.

Now after having made this statement of my belief, I will endeavor to submit patiently, to what you may think fit to do with me, hoping and praying, that you may be directed by the word of God.

Yours affectionately,

Emily Richardson.

When I read, "I believe that Christ is the Son of God," Mr Reid said, "What do you mean by *son*?"

"I mean *son*."

"What do you mean by son?"

"I mean the Messiah."

"What do you mean by Messiah?"

"I mean the anointed."

"What do you mean by the anointed?"

"I mean the chosen of the Lord."

"What do you mean by the chosen of the Lord?"

"I have given you all the explanation of the word that is necessary, and shall say nothing more."

"You have begun at son, and gone all around and made out nothing."

This was well calculated to intimidate, and damp the feelings of a female, situated as I was with these four men, and no one to speak a word for me. However, I read my letter without being interrupted again.

"Mrs Richardson, it is very strange that you should think of this business being done by writing, it is an unheard of thing. You ought to have attended the church meeting. If you did not know what you ought to do, you should have asked me, or some one capable of giving you advice."

"I did ask, and was advised not to go."

"Who advised you not to go?"

"I do not like to tell. It was one of the church."

"If one of the brethren have advised you so, I have a right to know."

"If it had been one of the brethren, it is possible that I should tell you; but it was one of the sisters, and I do not like to tell."

"Have you made it a subject of much prayer, to know if you should attend the church meeting?"

"No; I did not think any one would expect me there. How do you think I could, a lone female, stand before that assembly and answer questions to any or all that should be disposed to ask, knowing they were all against me."

"I should think by what I have seen of you this evening, that you could go there and say anything necessary to be said."

"Have you seen anything in me like unbecoming boldness?"

"No, I do not mean so, I only mean what I say. As you have taken the liberty to think differently from us, and from what you once thought, I have a right to demand, and shall expect, an answer to the questions I shall ask you. Have you conversed with any Unitarians, in this or any other place, respecting the divinity of Christ? Have you conversed with any Unitarian minister? Have you read their books, or publications, or been conversant with those who have read them?"

"I know there are many reports circulating that are calculated to prejudice your mind against me; but I will answer your questions candidly, and I wish you to believe what I am going to say."

"I have never detected you in a falsehood, and am bound to believe you."

"I have never conversed with any Unitarian on this subject. I have never spoken with a Unitarian minister, knowingly, in my life. I never read one of their books till since I lived in this house, (eighteen months,) and my belief was fixed long before. I have not knowingly conversed with any who have read their books. The first I ever saw was three or four of Mr Norton's sermons, (of Weymouth.) I have since read Mr Whitman's discourse, ('On denying the Lord Jesus,') and do not recollect any other. I have carefully studied my Bible, for some years, and have taken my belief from that."

"If you have taken this your belief from the Bible, I have a right to demand of you the meaning of any text I please, and give you this to begin with. 'The word was with God, and the word was God, and the word was made flesh, and dwelt among us.' When you have explained this, I have more ready for you."

"I can explain this to my own satisfaction; but I do not expect to satisfy you."

"I have a right to demand, and shall expect an explanation from you."

This he repeated a number of time. Being determined that I would not explain to, or reason with, a man that I thought had acted so unreasonable a part, believing also, that all I said would be turned into ridicule, as my letter had been, I at last said, "Mr Reid, I am surprised; I really thought you had come here to explain the Bible to me, and free my mind from doubts, if there were any existing. I did not know I was to explain the Bible to my minister."

In the course of conversation he said, "Christ had two natures."

"Please to point out to me a place in the Bible where I can read this."

"What if I do not give you the exact language of scripture? I give you the meaning, and that is sufficient. I did not come here to quibble. You are cavilling. You make me think of a lawyer. You are acting the part of a philosopher."

Once he attempted to prove that Christ is God, by saying, "He took upon him our nature."

"Does the Bible say he had any other nature?"

Then I was compared to a lawyer and a philosopher again.

"Mr Reid, do you think, that if I can love God with all my heart, and my neighbor as myself, the question will be asked me in the day of judgment, if I believe that Christ had two natures?"

"Mrs Richardson, I am surprised to see with how much levity you treat the subject. You talk of loving God, with all your heart, that have no just views of Christ."

For two hours he went on in this way, and in telling me with how much neglect I had treated the church, and what he had a right to demand. He would occasionally say to the deacons, "I do not wish to engross the whole time." They said, "we are willing you should on this occasion." They said but little to me more than to tell me occasionally, that their pastor had spoken their feelings.

"Mrs Richardson," said Mr Reid, "you are in a very critical situation. I have never witnessed any case so alarming since my connection with this church. You will say you are not to be dismissed for immoral conduct, and so say I; but you are in a fearful situation. To dismiss one of our members without any charge against her moral character, would be very sensibly felt by the church as a body."

"I should think it a hard case."

"If you are dismissed, I shall not be surprised to hear, before five years, that you have gone any lengths, that you have become a confirmed infidel, and denied the whole Bible. You have taken infidel ground already. You have forsworn yourself. You come at one time, and tell us you believe one thing, you now say you believe something else, and it is likely enough you will, by and by, tell us you believe something different from this; and how do we know where to find you?"

Before he left me he said, "I am willing to do anything for you I can. There is no labor that I am not willing to bestow upon you. If you were my own sister, my own dear flesh and blood, I could do no more for you, than I am willing to do now." To all this I said nothing, though I believe I understood this manner of address, and any one might if he would compare the former part of Mr Reid's discourse with the latter. At first, I believe he was trying to terrify me by his questions, and haughty unauthorized demands. He then attempted to work on my feelings in a milder way. I was not terrified by the former; neither was I affected by the latter. They were with me from seven o'clock until ten. One of the Deacons said, he thought it best to adjourn the meeting, as it was late. They looked at me, as if they would like to hear what I would say, but I was silent.

"Should you like," said Mr Reid, "to have us wait on you longer and call again?"

"I will leave it for you to say."

With this answer I believe he was not well pleased. He looked on me with a stern countenance, and said, "I think it would have been becoming in you, to have requested us to wait on you longer, and call again. Instead of that I should say you were willing to be dismissed;—nay, I should think you desired it."

"If you have any arguments that you think are calculated to convince me, and have not time to bring them forward now, I should like to have you call again."

We had prayers and parted.

EQUAL ALLOTMENTS OF DIVINE PROVIDENCE.

The following excellent reflections equally just in themselves and adapted to cherish a spirit of contentment and satisfaction with the appointments of Providence, are extracted from "Illustrations of Divine Government, by T. Southwood Smith M. D. an excellent work, a good edition of which has recently been published among us.

The author, having stated the inquiry, "Why is the allotment of good so unequal? Why are the rich blessed with everything, that can gratify the sense and refine the mind, and the poor deprived of almost every accomodation. that can render life tolerable or secure?" thus proceeds to answer it.

The answer is, that in general the allotment of good is not unequal; and that in the few cases in which it is unequal, alleviations are afforded which render the very existence of the evils complained of, at least, questionable. He can have looked into human life but seldom, and never with attention, who has not found the fact often forced upon his observation, that happiness is much more equally distributed than a survey of the external circumstances of society would render probable.

The advantages of the rich over the poor, to which the mind most readily adverts, and which appear at first sight, extremely great, are exemption from labor, and superior accommodations.

Exemption from labor is so far from giving the rich any real advantage over the poor, that the want of fixed, regular employment, is one of the very means by which the actual enjoyment of the former is brought down to a level with that of the latter. Occupation is essential to human happiness. The real enjoyment of the man who rises every day with a certain portion of work to accomplish, provided it be not oppressive to the strength or the faculties, is as much greater than the happiness of him who is without occupation, as the apparent accommodations of the prince are superior to those of the peasant. Nothing is more common than complaints of the fatigue of labor and the irksomeness of business: nothing is more conducive, and nothing more indispensable to happiness.

The complaints which are made of the constancy and severity of manual labor, as labor is distributed at present, are much more reasonable. And yet the cheerfulness of the husbandman as he pursues his daily toil is proverbial. The expression of his countenance is not that of misery; the language of his tongue is not that of murmuring. Countenances pale with care; countenances darkened with the gloom of disappointment and despondency, and which appear but the darker for the smile that sometimes sits on them; countenances which exhibit an appalling picture of tumultuous passion, of bitter, unrecompensed suffering, must be sought, where the wealthy toil for wealth; where the ambitious strive to rise, and the risen fear to fall. The laborer is a stranger to the very name of these sufferings, than which the human heart knows few more dreadful. His day is peaceful; his pillow receives him to undisturbed and refreshing slumber; in the past he sees nothing to regret, in the future nothing to fear; his task is regular; his recompense is certain; and here is his compensation, and the rich *know* it is a compensation for the want of the conveniences which riches purchase. The severity of his labor, without doubt, is greater than is consistent with humanity, or required by utility; but as the arts improve, the necessity of great manual exertion will be lessened, and as society advances, the time requisite to devote to industry will be abridged. In the mean time the oppressiveness of labor is much more really than apparently diminished by that power which the human strength possesses of accommodating itself to its imposed burthen; and it is observable, that excessive as the exertions of the laboring classes are, their recreations are all athletic.

There is little foundation for the complaint of the irksomeness of the employments to which great numbers are condemned. To employments the most disgusting the mind is reconciled by habit. The tastes of men are infinitely various. An occupation of which one person can never think without horror, another chooses and delights in; a situation in which one man would die of disgust, is endeared to another by the gratifications of which it is the source. Professions the most laborious and hazardous are often the fixed choice of those who might have pursued the most easy and secure; there is no occupation forced on man by necessity which is without its compensation; and no situation so advantageous as to be the object of general ambition which is without its peculiar, and not unfrequently, its over-balancing inconvenience.

At least with equal truth it may be affirmed, that the superior accommodations of the rich uniformly fail to bring with them the happiness they promise. There is a power in constant operetion which, notwithstanding the gaiety and pomp of their appearance; notwithstanding the sumptuous and overflowing board which is daily spread for them, levels their proud distinctions; and raises the peasant, in his humble garb, and with his frugal fare, at least to an equality in enjoyment; that power is habit. Be the apparel of the rich as gorgeous as the arts of luxury can make it, it affords no more comfort to the wearer than the coarsest habiliment of poverty; to the pleasurable sensations of the body its costliness cannot conduce; the gratification which it might afford the mind is effectually counteracted by the great equalizer of the inequalities of fortune; and while beneath the ermine and the purple, the heart is oppressed with care, or torn with the fangs of wounded pride and disappointed ambition, beneath the texture of the coarsest woof, it beats with freedom and is at peace.

Nor can the luxuries which pamper the appetite be reckoned among the sources of pleasure, though they may be, and are, among the most powerful of the means which equalize the actual enjoyments of the rich and poor, by scourging the former with many pains and diseases to which the latter are strangers. Luxury may pall the senses, and does so; but it neither quickens the appetite nor increases the pleasure of its gratification. The peasant looks forward to his humble repast with satisfaction, a satisfaction of which he is seldom cheated, while the rich sit down to their sumptuous fare with little appetite, partake of it with less pleasure, and arise without refreshment. And to his humble habitation the peasant is as completely reconciled as the man of wealth is habitually unconscious of his palace; habit, which makes the one satisfied without magnificence, renders magnificence little satisfactory to the other.

These are plainly adventitious circumstances of which happiness is independent; it may be great with them; it may be equally great without them. In the essentials of happiness, in occupation and health, the lot of the poor is at least as favorable as that of the rich, while their common nature is subject to like infirmities; both are equally exposed to pain and to disease, or, if in these respects one be more exempted from suffering than the other, that exemption is in favor of the poor. So true it is, that "when Providence divided the earth among a few lordly masters, it neither forgot nor abandoned those who seemed to have been left out in the partition. In what contributes to the real happiness of human life, these last are in no respects inferior to those who would seem so much above them. In ease of body, and peace of mind the different ranks of life are nearly upon a level.

THE PRACTIGAL INFLUENCE OF THE DOCTRINE OF TOTAL DEPRAVITY.

We quote the following remarks from the Unitarian Monitor, published at Dover, N. H. a paper to which we have been frequently indebted for valuable articles.

The doctrine of total depravity as formerly held and taught, was this:—That in consequence of the disobedience of Adam, all his posterity inherit a corrupt nature; so that every man is by nature, as created by God, and born into the world, wholly averse to all good, and wholly prone to all evil, utterly incapacitated for any holy or religious exercises, and that consequently, every infant born into the world, is, when born, justly exposed to the wrath of God, and to eternal damnation. To this doctrine it was objected that it in effect made God the author of sin. Much strength of mind and great metaphysical acuteness have been displayed by the advocates of the doctrine, in their endeavors to meet and obviate this objection. At length the doctrine itself has been modified, for the purpose of getting rid of those features, against which the objection bears. We are now told, that our native depravity does not consist in want of power, but in want of will:—It is not that we are *unable* to obey the commands of God, but that we are so perverse that we *will* not obey them. But it is added, that we cannot have this will to obey, unless the Almighty should see fit to give it to us, by a special exertion of his power. This modification, however, it will at once be perceived, does not get rid of the difficulty which it was intended to obviate. For the man who is born into the world without the will to walk, and who cannot have that will, without a special exertion of omnipotence, is by nature as utterly incapacitated for walking, as in the man who is born without legs. There is the fact, that it is utterly impossible for him to walk, and that this impossibility is not owing to anything which he himself has done; it is an impossibility stamped upon his nature by God, and which uone but God, by a special exertion of power, can remove. It matters not, then, since this incapacity comes from God, upon what part of his nature it be stamped, whether upon the will, or upon the power. So he who is created, with such a nature that he cannot have the will to obey God, until it is given to him by a special exertion of divine power, is as utterly incapable of the service of God, as is he who has not the physical ability; and his want of capacity is as much to be attributed to his Creator, in the one case as in the other. The original objection, then, against this doctrine, still holds good. It teaches us that God has given us natures, in the possession of which we can do nothing else than sin; and consequently, it fastens upon the mind the conviction that God does indirectly, by the depraved natures he gives us, tempt us to sin,—is indirectly the author of sin. This doctrine, then, relieves the sinner from the burden of guilt, and renders ineffectual any appeals that may be made to the conscience. It is one great cause why the means of religious improvement are crowned with no greater success,—one great reason why so many are now indifferent to the subject of religion. I make not this assertion without deep and solemn conviction of its truth. I make it with feelings saddened at my observation of the practical tendency of this doctrine. I look at this doctrine not in its abstract, metaphysical character, but in its plain features and obvious influences. I look at it, not as it exists in the minds of powerful advocates, who can smooth over its rough places and conceal its inconsistencies and its immoral tendencies:—I look at it as it exists in the minds and operates upon the feelings of the plain and the honest, though they be the unlearned. I look at its effects upon the mind and upon the conduct of the serious and reflecting youth.

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A child religiously educated, attends in the house of worship. There he hears from the pulpit, the declaration that by nature, as born into the world, all men are wholly depraved,—utterly incapable of any religious service that shall be acceptable to God. The principles of his early education now come into operation. He reasons thus with himself. I have been taught that God made me and all mankind;—I have been taught that God made the deformed and the idiot, and that the reason why they differ from others, is because God has made them so to differ; I have been also taught, that in regard to bodily deformity, mental deformity, or moral inability, no man is to be blamed for being what God has made him. If, then, I am, as I am now told, when born into the world, wholly depraved, wholly inclined to evil, utterly incapable of any morally good deeds, of any acceptable religious services; still I am not to be blamed for being so; I cannot help it; I am as born into the world, just what God made me, and surely I am not to be blamed for being what God has made me. Such would be his conclusion. He, in fact, charges his sins upon God. I may be told, that it is an awfully wicked, and dangerous conclusion. I know that it is a wicked and dangerous conclusion. But where, I ask,

does the wickedness and the danger lie? Is not the course of religious education, which I have described, such as it is proper should be given to children? Is there anything wicked or dangerous in the instruction that God made him, and that the deformed and the idiot are not to be blamed for their natural deformity or deficiency, which they themselves could not prevent and cannot help? Sure the wickedness and the danger of the conclusion are not derived from the course of education supposed. But is not the reasoning which the child has employed perfectly correct and logical? Is he not right in applying a general principle to all similar cases? If you teach him that one individual is not to be blamed for his moral inability, because he is just what God has made him, is he not right in concluding that all individuals are free from blame on account of moral inability as long as they are just what God has made them? The wickedness and the danger of the conclusion, then, does not rest upon the reasoning of the child. It must, then, rest upon the doctrine of total depravity, and we are driven to the conclusion, that this doctrine is a wicked and dangerous doctrine, in its practical influence. It leads men to charge their sinfulness upon God. And this, awful and alarming as it is, is but the legitimate consequence of the doctrine. For, let what will be said, as long as a child is trained up in the way I have supposed, the way in which most religious parents do, and in which all ought to train up their children, and as long as he reasons upon the subject of religion, as he reasons upon other subjects, and as he must if he reason upon it at all, so long he will draw the conclusion I have supposed, from this doctrine, and what is still worse, as long as he is under the influence of such a conclusion, he is perfectly shielded against the power of every address, of every motive or sanction that might otherwise reach his conscience.

You may speak to him as to a reasonable being and may spend your life in speaking, and all to no effect. He is doubly armed. His heart is hardened by this dangerous doctrine or else he is filled with fear by this same dangerous doctrine, lest in attempting to repent before experiencing the miraculously renewing influences of the spirit, he shall be only increasing his sinfulness and preparing for himself tenfold greater damnation. The only way in which a mind under the influence of this doctrine can be operated upon is to produce some excitement of the feelings, and then to teach him that is the subject of it, that this excitement is an impulse from God, and has changed his nature, has relieved him from the influence and power of his native depravity, from his moral inability, so that now he is at liberty to repent, to reform, and to go on to the acquisition of the Christian character. All this he could have done before but for his belief in the doctrine of total depravity. He has no greater ability, and can expect no greater spiritual aid now, but he believes that he has greater power and can expect greater aid, and consequently, he will do that now, which he dared not attempt before. I have spoken of the practical influence of this gloomy, this unscriptural doctrine. I have not spoken of it as it would appear to a philosopher, in the abstract, but as it has appeared to me in my intercourse with my fellow men, in what I have seen of its practical influence. It is this doctrine which renders inefficient the instructions of the sabbath, which renders necessary the various means of religious excitement which are adopted. Its influence is felt, not only among those denominations where it is publicly taught,—it is felt among Unitarians, who, having but recently come out from the mists of error, are still, so far as their feelings are concerned, under the deading influence of this sad doctrine. I verily believe, that at this moment, thousands are going on in a course of sinful indulgence, rendered perfectly indifferent to their guilt and their danger, by the paralyzing influence of this same doctrine. I verily believe that thousands have already gone to the grave, with their unrepented sins upon their head, who must attribute their fate to the influence of the doctrine of total depravity.

Let me, then, beseech every one to pause and examine the sacred scriptures, carefully and thoroughly, before he embraces a doctrine so derogatory to the character of God. Let me beseech every one to pause again, and re-examine carefully and thoroughly the sacred scriptures, before he ventures to proclaim a doctrine so destructive to the best interests of man.

[For the Christian Register.]

ORIGINAL SIN.

Mr Editor,—There was a time when the doctrine of original sin, as stated by the Westminster Assembly, was regarded by our ancestors in New England as one of the essential doctrines of the gospel. There are probably hundreds of aged people in this State, who can remember when a prayer was seldom heard which did not contain this confession, "that we all sinned in Adam, and fell with him in his first transgression." For a man to deny or question this doctrine, was then deemed good proof of an unconverted state, or that a person had never yet possessed a proper sense of his own sinfulness. Almost as soon as children were able to speak, they were taught to say,—"The sinfulness whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of the whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it." This was once New England Orthodoxy, and I suspect that no other article of faith was then deemed, more essential. To deny it, was said to be *striking at the very foundation of the gospel.*

I was led to the foregoing remarks by an article which appeared in the Boston Recorder, of March 11th, headed "Directions to the Impenitent." In describing what a minister should say to the 'impenitent,' the writer observes,—"He must not only tell them that they are sinners, with the meaning that is sometimes attached to the word; but must make them to understand *how* they are sinners, that they shall feel it,—viz., not by mysterious identity with Adam, or more mysterious imputations of his guilt, or still more mysterious transmission of pollution; but by their own voluntary act. As such—as sinners in this only true sense of the word, he might call on them to repent."

Well informed readers have no occasion to be told that this extract is in direct and intended opposition to the doctrine of original sin, as taught by the Westminster divines, in their Catechisms and Confession of Faith. The ideas of "mysterious identity with Adam,"—"mysterious imputation of his guilt,"—and "still more mysterious transmission of pollution," all pertained to the Westminster Orthodoxy, and once pertained to the Orthodoxy of New England. Yet I have not a doubt that the article in the Recorder which rejects each of these ideas was written by a man who regards himself as strictly Orthodox, according to the recent and most approved editions of New England Orthodoxy. If the change made in the Orthodox creed on this point, is for the better, we may reasonably hope for improvements in other articles which have been transmitted by the Westminster Catechisms. Reflector.

[For the Christian Register.]

SAURIN'S SERMONS.

Mr Editor,—In looking the other day over "Saurin's sermons, translated by Robert Robinson," I read with great interest the translator's preface to the third volume. It is written with great spirit and strength, the subject 'Christian Liberty,'—in our times and with us a subject of the greatest moment—and the views offered are striking and conclusive. A great deal has recently been written and preached about this subject, and to many it may appear hacknied. But after all, has not much of this been merely *about* it? At any rate, this is a subject on which we need to have clearer views. We do not yet understand as we ought the nature of that liberty, and of course do not resist the efforts of those who would invade it. And this subject presents itself to us at this time with peculiar interest and importance. Almost every day brings us glad tidings from friends at a distance, who are opposing ecclesiastical domination, and asserting and maintaining *that liberty wherewith Christ hath made them free.* It would be a well-timed service to circulate among ourselves, in a cheap and popular form, something that should inform us on this subject, and to send to our brethren at a distance something that should enlighten and encourage them. I know of nothing better calculated to effect this than the preface alluded to. Can it not be reprinted in a form for general circulation? Would it not make a useful tract in the series published by the American Unitarian Association? It was reprinted in Spark's excellent collection, but that work has not had the circulation which it appears to me should be given to this preface. It was my intention to have sent you extracts from it, but I forbear in the hope that the suggestion now made will strike others as favorably as it does your

Correspondent.

[For the Christian Register.]

CHARACTERISTIC ANECDOTE.

Mr Editor,—It once happened that I had the pleasure of witnessing a friendly interview between two ministers who were of different opinions, and different denominations—one of whom was more than seventy years old, the other less than forty. The younger, however, was a man of very good talents, of high standing in the denomination to which he belonged, and was generally esteemed an amiable and good man. The interview was prolonged for more than an hour. It was pleasant, frank, entertaining, and useful. When these brethren were about to part, the elder invited the younger to call on him as frequently as he should find it convenient for himself to do so,—expressing, at the same time, his belief that although they thought differently on some subjects—the things on which they agreed in opinion were of more importance than those on which they differed. The younger in reply very kindly expressed his willingness to comply with the request, and gave his reasons in language of the following import. "If," said he, "I am in possession of important truths which you have not, Christian love must induce me to do what I can to impart them to you; and if you are in dangerous errors, the same love must dispose me to try to convince you of the fact." To this the aged man very frankly assented. They then separated, each appearing to be gratified with having had opportunity of conversing together. On reflection, however, I could not but be a little surprised that the younger brother had not said a word which implied the least sense of his own liability to err, or the possibility that some of the errors might be found on his own part, nor that he was as willing to receive truth as to communicate it to another, and to be convinced of his own errors as to be the instrument in correcting the errors of his aged brother. The old man, however, made no complaint. In speaking of the interview, since it occurred, he ever speaks kindly of his brother; but I have heard him say, that he thought this brother would appear to better advantage as a Christian, if he should become more sensible of his own fallibility, and less disposed to assume it as an unquestionable fact, that error is always on the part of those who dissent from the doctrines which he believes to be true. In view of the facts contained in the preceding narrative, the reader is d e to ask himself the following questions;—Is it common with the all clergy of denominations for each one to feel that all the danger of being in error is on the part of those who dissent from the distinguishing doctrines of his own sect? Or is this feeling more common with the clergy of some particular sects than it is with those of others? If the latter question is to be answered in the affirmative, to what denomination of Christians is it in your opinion the most probable that the younger of the above described ministers belonged? The anecdote was founded on facts; it has been related without any wish to reproach any sect, or any individual. To excite reflection and inquiry, is my object in stating the facts.

Reflector.

[For the Christian Register.]

LYCEUM BUILDINGS.

Mr Editor,—I have seen several notices of a convention of teachers to be held in Boston, during the first week in April. I was glad to learn that specimens of juvenile productions and improvements from schools in New York, were to be exhibited, and that a few geological specimens were to be presented gratuitously to those teachers who should be disposed to take them for the use of their schools.

I hope that some measures will be taken by the convention, to forward the erection of village Lyceums, or buildings for the accommodation of these flourishing institutions. I am convinced that if Lyceum buildings were made a subject of general consideration, merely on the ground of economy, or the saving of expense, it would be found to be good policy, even in our smallesttowns, to appropriate ten or twelve hundred dollars to provide such accommodations for intellectual and social resort. The citizens of every village who would make such an appropriation would be remunerated in the saving of time, in the saving of money, in social entertainment, in useful instruction, in the formation of good habits, and in the satisfaction of setting a good example which must be followed by some, and might be by many towns and villages throughout the country.

A Farmer.

CHRISTIAN REGISTER.

BOSTON, MARCH 24, 1832.

THE UNION.

A correspondent of the United States Gazette writes thus from Washington, under date of March 5th.

The decision of the Supreme Court, its importance and its consequences, are the all-absorbing theme of conversation. Every one looks to the future with awe and apprehension.

On what are the apprehensions here expressed, grounded? On the expectation, undoubtedly, that the judgment of the Court will prove a nullity, on account of the effectual resistance which Georgia will make to its execution,—should President Jackson refuse, as some fear he will, to aid in its enforcement. And that thus, the event most to be deprecated, not only by ourselves, but by all the friends of rational liberty, will have transpired—an act tending to the 'destruction of the character of our confederacy abroad, if not its annihilation at home.'

Are these apprehensions well grounded? We dread to believe that they are. The consequences of even one instance of effectual resistance of the decisions of the Supreme Court, must be indeed of too humiliating and ruinous a character not to be regarded with the deepest sorrow and dread by every truly American heart. But, though slow to believe, that any member of the confederacy will deliberately violate its solemn engagements to the Union, forfeit the advantages of its protection, and set itself in hostile array against its authority, we cannot be wholly blind to the causes of alarm that are presented. The language of some of the Georgia delegation in Congress, as well as of other men of standing, out of Congress, is too extraordinary to be heard without alarm and astonishment. We are told that Judge Clayton said on the floor of Congress, that "before Georgia would suffer the mandate of the Court to be carried into execution, she would see the Union blown into ten thousand fragments, and permit herself to become a howling wilderness." And in a communication in the National Gazette of the 15th, from a source which the editor says is not to be despised, (though he manifests his marked disapprobation of it,) the writer says that Georgia 'has no intention of submission;' that 'the contest between the Southern States and those of the North has now commeneed;' that 'the rights of the States must be restored,'—peaceably he hopes,—'but restored at all hazards they *must* be.' 'The great scenes of the revolution *may* be acted over again,' &c. &c.

All this is language which no one who loves his country can hear without the deepest mortification for its influence abroad, and of alarm for its effects and for the state of feeling it indicates, at home. Admit that its sound may be larger than its meaning. Still in its lightest sense it is a sound so unequivocally ominous of evil that it can never be heard without painful forebodings. How lamentable a departure is this, from the principles of the illustrious founders of our Republic, the immortal Washington and his compatriots! How differently do men who speak thus estimate the value of the Union. How lightly do they feel the importance of its preservation, not only to our own prosperity, happiness and honor as a nation, but as an assurance also to the generous spirits of other lands, of the practicability of maintaining rational liberty with a due union of order and power,—and thus as a foundation of hope that a day of deliverance for the oppressed of all nations is at hand. The whole world, says Mr Webster, "is interested in this experiment." And with him we inquire "Is it not so?"

Do we deceive ourselves, or is it true, that at this moment the career which this Government is running, is among the most attractive objects to the civilized world? Do we deceive ourselves, or is it true, that at this moment that love of liberty and that understanding of its true principles, which are flying over the whole world, as on the wings of all the winds, are really and truly of American origin?

The spirit of human liberty and of free government, nurtured and grown into strength and beauty in America, has stretched its course into the midst of the Nations. Like an emanation from Heaven, it has gone forth and it will not return void. It must change, it is fast changing the face of the earth. Our great, our high duty, is to show, in our own example, that this spirit is a spirit of health, as well as a spirit of power; that its benignity is as great as its strength; that its efficiency to secure individual rights, social relations, and moral order, is equal to the irresistible force, with which it prostrates principalities and powers. The world, at this moment, is regarding us with a willing, but something of a fearful admiration. Its deep and awful anxiety is to learn whether free States may be stable, as well as free; whether popular power may be trusted, as well as feared. In short, whether wise, regular and virtuous, self-government, is a vision, for the contemplation of the theorists; or a truth, established, illustrated, and brought into practice, in the country of Washington.

For the earth which we inhabit, and the whole circle of the sun—for all the unborn races of mankind, we seem to hold in our hands, for their weal or woe, the fate of this experiment. If we fail, who shall venture the repetition? If our example shall prove to be one, not of encouragement, but of terror—not fit to be imitated, but fit only to be shunned, where else shall the world look for free models? If this great *Western Sun* be struck out of the firmanent, at what other fountain shall the Lamp of Liberty hereafter be lighted? What other orb shall emit a ray, to glimmer even, on the darkness of the world?

And is it not so? we repeat the inquiry. Of such importance then to the world is the success of the experiment now making in this country in regard to constitutional liberty. Are the guardians of this holy trust sensible of its importance, of the duty of sustaining it, and of proving themselves worthy sons of illustrious sires? or will they be recreant to the most solemn obligations, and to the bright hopes that have been cherished of a 'glorious destiny' for ourselves, and of a better day for mankind? The inquiry is not merely a rhetorical flourish, but a thought of deep and searching interest—"At what other fountain shall the Lamp of Liberty hereafter be lighted, if this great Western Sun be struck from the firmament?"

Another sentiment, which we quoted last week, from the same gifted mind, is as true in itself as it is momentous in its bearings.

Of all the presumptions indulged by presumptuous man, that is one of the rashest, which looks for repeated and favorable opportunities for the deliberate establishment of a united Government over distinct and widely extended communities. Such a thing has happened once in human affairs, and but once: the event stands out, as a prominent exception to all ordinary history; and unless we suppose ourselves running into an age of miracles, we may not expect its repetition.

We cannot give worthy utterance, to the sentiments of apprehension and of hope, that struggle at this moment within us on this subject. If there be such a thing as Christian philanthropy and Christian patriotism, let them be solemnly invoked now, to awaken to action their holiest feelings and purposes—to stand firm, at this critical and trying moment, to the momentuous trust committed to them. That this is a critical and trying moment to the nation, it is in vain to deny. It is in vain and worse than in vain to close our eyes on the fact, that the question of the due execution, or the effectual resistance of the decision of the Supreme Court in the Cherokee case, given on our last page, is the all-important question of the Union. A question, which, there is no extravagance in saying, involves the dearest interests and brightest hopes, not only of our country but of mankind.

Were this a question that has any legitimate connexion with the party politics of the day, we had held our peace. But it is a question, as we deem it, of infinitely broader relations and influence—connected intimately with the best interests of morals, of humanity and of civil liberty. Yes, it is a question not only of the *Union*, but of *mankind*.

If it be true,—and who will question it,—"that the career which this Government is running is among the most attractive objects of the civilized world,"—then is it not true that "for the earth which we inhabit, and the whole circle of the sun—for all unborn races of mankind," we hold in our hands for weal or woe, the fate of the experiment for constitutional liberty. If this experiment fails,—may we not well inquire,—"who shall venture the repetition?—who shall reconstruct the fabric of demolished government? Who shall rear again the well proportioned columns of Constitutional liberty?"

But with all the omens of evil before us, we will yet devoutly hope that better things are in store for us. We say then in the patriotic and Christian language of the great man whose noble sentiments we have so largely borrowed. "Let us trust in that Gracious Being, who has hitherto held our country as in the hollow of his hand. Let us trust to the virtue and the intelligence of the people, and to the efficacy of religious obligation. Let us trust to the influence of Washington's example. Let us hope that that fear of heaven, which expels all other fear, and that regard to duty, which transcends all other regard, may influence public men and private citizens and lead our country still onward in her happy career."

CHRISTIAN CONTROVERSY.

There is a difference between controversy from necessity, and controversy from the love of it. It is like the difference between defensive and offensive war. A man of a truly Christian spirit cannot love controversy. He will engage in it only from necessity, for the preservation of his essential rights, or for the defence of truth, or of his own good name. This appears to have been the case with Baxter, who is thus referred to by Orme.

The love of controversy,—says he,—is hateful, the fear of it is pusillanimous. Both ought to be avoided by every rightly constituted mind. No man of his age engaged in it to so great an extent as Baxter, and yet no man spoke more against it. In both, he was sincere. He loved not controversy for its own sake, but he was frequently impelled by regard to truth, or what he considered as truth, to engage in what was most unpleasant to his Christian feelings. He sometimes erred in his judgment on these matters, but never was influenced by unworthy motives, or guilty of disingenuous conduct. He loved peace, and he loved his friends; but he loved truth more.

HON. F. C. GRAY'S ORATION ON WASHINGTON'S BIRTH-DAY.

Our readers will find on another page a brief extract from this sound and able discourse, in which the orator, with great discrimination and beauty adverts to what have sometimes been represented as the faults of Washington. The whole address presents a judicious and interesting view, of the prominent events in the character of this illustrious man, with the reflections, which philosophy, patriotism, and admiration of intellectual and moral glory will suggest. We wish that the orator had found ampler materials for exhibiting the religious character of Washington, in which a devout reverence, confidence and acknowledgement of God's perfect providence in the affairs of nations and of men, were undeniably pervading principles. Nor are there wanting, even in his official documents, expressions of his conviction of the worth and excellence of our holy religion as revealed in the gospel of Christ.

We are glad that this discourse is published. For it serves to perpetuate the memory of an unrivalled greatness; and will be read hereafter by the young, who are desiring to know, and by the aged who are willing to recall the glory of Washington.

Sermons accompanied by suitable Prayers, designed to be used in Familes; Vol. II. Edited by the Rev. J. R. Beard. London. 1831. pp. 504.

We have already briefly noticed this new volume of Family Sermons; a few copies of which, as we understand, have recently been received from the English publishers, and which we are glad to learn is shortly to be republished among us. From a general survey of the subjects of these discourses and of the serious practical manner in which they are generally treated, we consider the volume as in no respects inferior to the former, and well adapted to its excellent design. Among the topics it presents, many of which are illustrated with ability and eloquence, are the duty of self recollection; the moral influences of our Saviour's death; the consolations to bereaved parents; exhortations to persons in the middle period of life; the excellence of sincerity; the inconsistency, absurdity and sin of professing religion without a corresponding conduct; the richness of spiritual blessings in Christ; the duty of thoughtfulness in the house of God; the benefits of affliction; and the character of Christ the Saviour.

Among the authors of these discourses, besides those of Mr Beard, the editor, and those contributed by his American friends, are the late Rev. Mr Hincks and Mr Worthington, both accomplished and promising young clergymen, cut off together in the beginnings of their course; the Rev. George Harris, known by many useful publications, and as editor of a religious journal in Glasgow; the Rev. Dr Drummond; J. G. Robberds; H. Montgomery; Dr Carpenter, and Rev. W. J. Fox, each of whose names are familiar to many readers on this side the Atlantic; and finally, two discourses, translated by the Editor, from M. Cellerier and M. Munier, professors in the theological seminary in Geneva.

It is gratifying to learn, that books of this practical class, and volumes of sermons, designed specially as are these for the use of families, are much sought for and read among us. The interest thus exhibited for useful practical instruction on the great topics of Christian duty and hope is highly encouraging. Such sermons easily find their way to the chamber of sickness; to the house of mourning, and to those in adversity. To the invalid, detained long from the house of God, and deprived of satisfactions and comforts of social worship, which they only can value who

have known the loss; and to the traveller on the deep, far from "the church-going bell" and from the multitude who keep holy time, they will be welcomed as the kind companion and friend.

RELIGIOUS AND LITERARY INTELLIGENCE.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Emerson's Meeting house, Hanover Street, at half past six o'clock.

Installations. On Wednesday, the 1st instant, Rev. Aaron Gates, over the South Church and Society in Amherst, Ms. Sermon by Dr Brown, of Hadley.

On the 7th instant, Rev. Mr Yeomans, late of Adams, over the Congregational Society in Pittsfield. Sermon by Rev. Mr Sprague, of Albany.

On the 15th of February, Rev. Rufus Pomeroy, as pastor of the church in Otis.

Ordination. At Stillwater, Me. on the 15th inst. Mr Josiah Fisher, late of the Theological Seminary, Andover, as Pastor of the Congregational Church in that place; Sermon by Rev. Mr Tappan, of Augusta.

Foreign Literature. The National Gazette gives the following Literary Intelligence.

De Sacy has just published a second edition of his Arabic Grammar, with corrections and additions. The first edition was published about 20 years ago.

Charles Lucien Bonaparte has recently published an octavo volume of Observations on Cuvier's "Animal Kingdom."

Professor Neuman, of Germany, has brought back from China, upwards of 10,000 volumes of Chinese literature.

An edition of the Hebrew Bible is announced by the celebrated Gesenius, with various readings and notes.

A new magazine in direct opposition to Blackwood, is about to be started in Edinburgh. Mr Tait, of that city, announces, as Editor, that it will be supported by great abilities on the Whig or Reform side of politics.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday March 16th. A bill was reported to divide the Commonwealth into Districts, for the choice of Representatives in Congress, and prescribing the mode of election. The petition of the Bunker Hill Monument Association was referred to the next General Court. Bills reported.—To incorporate the Adams Academy; in addition to an act to authorize the town of Charlestown, to establish a Board of Health. Bills enacted,—In further addition to an act to incorporate the proprietors of Boston South Bridge; to incorporate the proprietors of the third Congregational Meeting-house in Lowell; the proprietors of Dorchester Academy; authorizing a bridge over Broad Cove, in Bristol County; to increase the capital stock of the Taunton Copper Co.

In the House of Representatives. A bill was reported in a new draft to establish the Braintree and Weymouth Coal Co. Bills enacted,—Establishing a Police Court for Newbury and Newburyport; a Fire Department in Cambridge; respecting agencies of Insurance Companies out of the Commonwealth; to incorporate the Union Bank of Weymouth and Braintree; the Dorchester and Milton Bank; the Union Marine Insurance Co.; additional to the act incorporating the proprietors of the first Unitarian Society in Danvers.

In the Senate, on Saturday. The petition of the First Parish in Charlestown for a repeal of their Charter, was referred to the next General Court. Bills enacted,—In addition to an act to incorporate the proprietors of the first Unitarian Church in Danvers; to incorporate the Union Marine Insurance Co.; the President &c. of the Dorchester and Milton Bank; the Union Bank of Weymouth and Braintree; respecting agencies of Insurance Companies out of the Commonwealth; to establish a Fire Department in Cambridge; a Police Court in Newbury and Newburyport,

In the House of Representatives. The report of the Judiciary Committee, that it is inexpedient to legislate upon the subject of giving further time for the redemption of real estate set off by execution, was accepted.

In the Senate, on Monday, March 19th. A bill was reported in addition to an act establishing the Boston and Roxbury Mill Corporation. A bill was reported in addition to an act to prevent fraud in the admeasurement of salt.

In the House of Representatives. A report refering the petitions for Railroads from Boston to Salem, to the next General Court, was accepted in concurrence. A bill was reported, with amendments, directing the mode of choosing Electors of President and Vice President of the United States. Bills enacted,—To incorporate the Franklin Laboratory; to prevent the destruction of Grouse, in Dukes County; in addition to establish a Board of Health in Charlestown; to incorporate the Adams Academy; to establish the times and places of holding Courts of Probate in Middlesex; in addition, to establish Boston and Worcester Railroad Corporation; in further addition to an act regulating the descent and distribution of Intestate Estate.

In the Senate, on Tuesday. Bills enacted,—Additional; regulating the descent, &c., of intestate estates; additional, establishing the Boston and Worcester Rail road Co.; establishing times and places of holding Probate Courts in Middlesex; to prevent the destruction of Grouse in Dukes Co; additional, authorizing Charlestown to establish a Board of Health; to incorporate Franklin Laboratory; the Adams academy; Dorchester Academy; additional, incorporating Franklin Coal Co.; further to suspend the Act for using broad rimmed wheels. The following message was received from the Governor.

To Hon. the Senate and House of Representatives:

I herewith lay before the Legislature a letter now received by me from His Excellency the Governor of Maine, with an accompanying Report, and Resolutions, adopted by the Legislature of that State, wherein the payment over, to this government, of the sum of $7,-716 8, on account of the money received of the general Government, towards the payment of the Massachusetts Claim, is requested.

It appears from these documents that this requirement is founded on a construction now given to the third article of the first section of the act of separation, which respects the distribution of the money which may be received on account of the claim, and the fact that from the money already paid, the State has retained an indemnity for the expenses she has actually incurred in its prosecution, with interest for advances made for this purpose, together with an estimated sum to meet some yet unsettled accounts, and future probable charges.

Maine demadds one third of all the money received, without any deduction for expenses, and insists that these are wholly to be borne at the charge of Massachusetts. This construction of her right is the more unexpected, from the fact, to which I feel it my duty to advert, that the Legislature of that State, on the 8th of March, 1831, passed a Resolve authorizing the Governor and Council of *Massachusetts*, to examine and settle the claim of Gen. King, for services performed by him in prosecuting the Massachusetts claim at Washington, *and to pay the same from the general fund.* His claim was subsequently presented for settlement, here, and by a reference to it, by the Legislature of this State, to the Governor and Council, would have been immediately thereupon adjusted, but for a difficulty which occurred in satisfactorily ascertaining the just amount, when it was voluntarily withdrawn.

The sum retained from the common fund on account of expenses, is stated in a particular exhibit of payments and interest, and an estimate for contingent liabilities of future charges filed in the office of the Treasurer of this Commonwealth, a copy of which was furnished to the Executive of Maine. LEVI LINCOLN.

In the House of Representatives. Bills enacted, to incorporate Dorchester Academy; further to suspend the Act for the use of broad rimmed wheels; in addition to incorporate the Franklin Coal Co. The bill authorizing towns to regulate the burial of their dead was indefinitely postponed. *Bills enacted,*—to incorporate Braintree and Weymouth Coal Co.; to District the Commonwealth for the choice of Counsellors and Senators.

In the Senate, on Wednesday. A bill was reported providing remedies between co-executors, with sundry amendments. Bills enacted,—To divide the Commonwealth into districts for the choice of Counsellors and Senators; to incorporate the Braintree and Weymouth Coal Co. A report was made that the bill regulating the attachment of real estate ought not to pass. A report was made that it is inexpedient to legislate on the order of Jan. 31st, respecting private attachments.

In the House of Representatives. Nothing definitive was done.

In the Senate, on Thursday. A bill was reported in addition to the act relating to the punishment of criminals sentenced to hard labor or solitary confinement. The Committee reported that it is inexpedient to legislate relating to highways obstructed by snow. The bill regulating attachments of real estate was rejected. The report respecting private attachments was accepted. Bills enacted,—To set off part of Tewksbury to Lowell; to prevent fraud in the transfer of personal property; additional to the act to prevent fraud in the attachment of real or personal estate; relative to the assessment of taxes.

In the House of Representatives. Bills enacted,—To annex part of Tewksbury to Lowell; to prevent fraud in the transfer of personal property; in addition to an act to prevent frauds in the attachment of real or personal estate. The bill giving further remedies in cases of forfeiture, was rejected. The bill for the inspection of Hops for exportation, was enacted.

Essex North District. A ninth trial has been made without success for the choice of a member of Congress in this District. Mr Cushing has declined standing as a candidate for election. Precepts have been issued for a tenth trial on Monday the ninth of April next.

Connecticut River. We learn that a great rise of water in this river has been occasioned by the late rains. A paper states that 'in the late rise of the Connecticut, Sunderland bridge, a rickety concern, was carried away, 12th inst. and such were the apprehensions for the Great River bridge in Northampton, which cost $35,000, that 25 per cent. premium offered by some stockholders for insurance, was refused; the bridge escaped. The bridge across Westfield river on the road from Chesterfield to Norwich, was carried away on the 12th.'

Much damage has also been done by the overflowing of the Hudson. On the 14th inst. the North branch of the Susquehanna, at Catawissa, was 18 feet above low water mark, and rising two inches an hour. The new dam erected by the Little Schuylkill Co. at Port Clinton, had been carried away.

The American System. We copy the following article from the Albany Daily Advertiser.

The following statement shows to our clear conviction, what it is that has made Rochester so wealthy and populous. And so would more of our villages prosper, if they paid attention to manufactures. If we had an opening for our flour trade abroad, Rochester would doubtless take the lead in that business. Yet, we have politicians among us, who would be perfectly willing to throw open our markets to the English, when they will scarcely take anything in return.

Factories, &c.	*Investment.*	*Annual amount.*
Flouring Mills,	$281,000	$1,331,000
Cotton Goods,	50,000	30,000
Woolen Goods,	70,000	112,000
Leather, &c.	25,000	160,000
Iron work,	42,000	46,000
Rifles, &c.	3,000	5,000
Soap and Candles,	6,000	45,000
Groceries, &c.	21,000	32,800
Tobacco,	4,500	18,000
Pail, Sash, &c.	2,500	12,000
Boat Building,	11,000	40,000
Linseed Oil,	3,000	4,000
Globe Factories,	10,000	15,000
Total,	$511,000	$1,857,000

Rochester is but one of many instances of similar results.

Capital Punishments. A report has recently been offered by Mr Stilwell from the Select Committee of the New York Assembly, in which the questions relating to capital punishments are considered in the following order.

First, How far capital punishment conflicts with the principles of a republican government.
Second, How far with the law of nature.
Third, How it can be considered necessary.
Fourth, Of its use as an example.
Fifth, The advantage of certainty over severity in punishment.
Sixth, Whether it is authorized by the laws of God.
Seventh, How it resembles the *lex talionis*, and
Eighth, The *irremediable* nature of this kind of punishment.

Lotteries. We learn that on the 10th inst. a bill for the entire abolition of lotteries in Pennsylvania, passed in Committee of the whole in the Legislature of that State. The subject was to have been further considered on the 15th. There is good reason to hope, from present indications that the bill will prevail. Let the State of New York add the important weight of her laws, example and influence against lotteries, and we may hope for a speedy removal of this great evil.

Colonization of Free Blacks. The bill which lately passed the Virginia House of Delegates, making an appropriation for sending free blacks to Liberia, has been rejected by the Senate.

The Maryland House of Delegates, in the mean time, by a vote of 36 to 23, has passed a bill appropriating $200,000, for the purpose of enabling free negroes, and mulattoes to emigrate to Liberia. This bill has yet to receive the sanction of the Senate.

Baltimore and Ohio Railroad. The following is the account of one days work, at the Baltimore end of the Railroad, as stated in the Patriot of the 14th inst. How it compares with other days we are unable to say.

Tuesday, March 13, 1832.

Arrived 44 cars and wagons, containing, viz.

Flour,	453 barrels.
Whiskey,	12 barrels.
Granite,	35 tons.
Wood,	23 tons.

Departed 54 cars and wagons with merchandize, groceries, lumber, plaster, coal, &c.
Arrived 7 coaches, with 98 passengers.
Departed 7 coaches, with 82 passengers.

Cherokee case. The Georgia Courier of the 13th inst, announces the news of the decision of the Supreme Court in the Cherokee case. The paper expresses the hope that "the State will act with dignity, and not with passion," and remarks that "as some time must elapse, before this matter can be brought to a final issue, there will be time for solemn deliberation and wisdom."

Jewels of the Princess of Orange. Mr Raymond one of the New York police Marshalls, who was despatched by the Netherlands Minister to England, in pursuit of the wife of Carrara and John Rommage, who had made their escape from this country with a part of the Jewels of the Princess of Orange, after succeeding in arresting the fugitives, proceeded with them to Holland. He afterwards went to Brussels, and succeeded in discovering the spot where the largest part of the Jewels were buried, disintered them, and delivered the whole of them himself into the hands of the princess. The New York Journal of Commerce gives this information on the authority of a letter from Raymond.

Falkland Isles. A London paper says, that the Buenos Ayres Government offered the Falkland Islands for sale to the British Government, who declined to purchase them, that they were afterwards sold to Vernet, who has since disposed of a portion to a British Lieutenant: and that an English Colony will probably be established there.

From Europe. In the English Parliament, the Reform Bill progresses slowly. The cholera has made its appearance in the lower part of the City of London. Ten cases and seven deaths were announced in twenty-four hours.

A day of fasting was proclaimed by the King in consequence of the prevalence of the cholera.

Portugal. Don Pedro sailed from Bellisle, on the 10th of February for Terceira, with a considerable force against the usurper Don Miguel.

From China. Extracts from Canton papers received by the N. Y. Journal Commerce, give intelligence of a terrible gale which took place on the 23d Sept. An official return communicated to the authorities at Canton, states that after it was past, 1405 dead bodies were picked up along the coast. The tide rose to a great height, overflowing the banks of the river and hurling large stones and slabs of granite against the houses on the beach. The hurricane seems to have been most violent at Macao, where it is said such a scene of desolation has not been presented by any gale that has occurred for the last 30 years. The crop of rice in the ground was swept away and immense injury done to the shipping in the bay.

Considerable sensation has been excited at Canton by some atmospherical phenomena lately observed there, which were regarded as prophetic of the downfall of the present dynasty in the person of the reigning Emperor.

MARRIAGES.

In this city, Mr Henry Shapleigh to Miss Almira Babson; Joseph C. Asten, Esq. late of New York city, to Miss Harriet Dolliver; on the 15th inst. Mr G. Shadduck Kinsman to Miss N. Sophia Holden; on Sunday evening last, Mr Ephraim W. Edmands to Miss Lucy Latham.

By Rev. Mr Young, Mr William Davis, Jr. to Miss Jane Ann Hutchinson.

At the Tremont House, on Wednesday evening, by Rev. Mr Pierpont, Samuel Thatcher. Jr. Esq. of Bangor, to Miss Elizabeth L. P. youngest daughter of the late Nathaniel Johnston, Esq.

On Thursday evening, by Rev. Mr Jacobs, Mr John W. Neal to Miss Lucy Jane Warner, both of this city.

At Jamaica Plains, (Roxbury,) on Tuesday evening, by Rev. Dr Gray, Mr Joseph H. Curtis to Miss Maria Curtis.

In Weston, by Rev. Mr Field, Mr William D. Jackson, of Boston, to Miss Elmira Hobbs.

In Hingham, Mr Henry Ripley to Miss Clarissa Cushing; Mr James Adams to Miss Sally L. Corthell.

In Salem, Francis B. Crowninshield, Esq. of Boston, to Miss Sarah G. daughter of Hon. Samuel Putnam.

In Springfield, Lt. John Child, of the U. S. Army, to Miss Laura, daughter of the late James S. Dwight, senior.

DEATHS.

In this city, Mr George Humphrey, aged 53; on the 12th inst. Mr Thomas Winsor, 52.

In Charlestown, Miss Eliza Page, aged 21, formerly of Derry, N. H.

In Roxbury, Mr Ebenezer Whiting, aged 44.

In Dorchester, on the 7th inst. Mrs Mary Gore, aged 46; Mrs Mary W. wife of Mr James Pierce, aged 32; of consumption, Mrs Mary Ann Humphrey, 20.

In West Cambridge, on Sunday, very suddenly, widow Sibyl Chadwick, aged 82.

In Malden, Mr Stephen Tufts, aged 84.

In Dedham, Mr Aaron Guild, aged 79.

In Hingham, Miss Elizabeth E. Barnes, aged 17.

In Salem, widow Mary Glover, aged 72.

In Barre, Jason Whiting, aged 89.

In Northampton, Mr Nathaniel Edwards, aged 42; widow Hannah Lyman, 89.

In Northwood, Mr Thomas Knowlton, in the 83d year of his age.

In Worcester, Susan, wife of Dexter Earle, aged 42; Peter White, 18; Moses Gray, 27.

In Rye, N. H. Mr Richard Green, a soldier of the Revolution, in the 94th year of his age. Mr Green was with Gen. Washington at the surrender of Cornwallis. He was also with Gen. Sullivan in many skirmishes.

In Canterbury, N. H. Elder Winthrop Young, in the 80th year of his age. Elder Young was one of the first founders of the Freewill Baptist Society. In the first of his gospel mission, he travelled extensively and labored much; churches were established in different towns, one of which, in Canterbury, he was pastor of 35 years.

In Providence, George Jackson, Esq. President of the Exchange Bank.

In Baltimore, Dr James Page, Surgeon in the Navy of the U. S. aged 49.

At Havana, 2d inst, where he had gone for the benefit of his health, Ebenezer Rollins, Esq. of the house of Atkinson & Rollins, of this city.

In London, on the 18th of December last, Master John Hugh Lockhart, aged 11 years. He was the eldest son of John G. Lockhart, Esq. and grandson of Sir Walter Scott. It was to him Sir Walter addressed his "Tales of a Grandfather."

After a short illness, on the 3d of February last, at his Rectory in Troubridge, where he had resided for nearly twenty years, the Rev. George Crabbe, author of the "Borough," and many other poems.

The number of deaths in New York on the week ending the 10th inst. were 128; of consumption, 35.

The total number of deaths in the City and Liberties of Philadelphia, during the year 1831, was *four thousand, nine hundred and thirtynine.* The births during the same period amounted to *seven thousand three hundred and fortytwo.*

The number of deaths in Baltimore on the week ending the 12th inst. were 58; of consumption 8.

[For the Christian Register.]

MRS ADELINE MARIA HEATH.

Died, last Monday evening, at Jamaica Plains, Mrs Adeline Maria Heath, widow of the late Joseph Heath, aged 31 years.

To a mind highly cultivated and improved, this interesting lady added manners the most pleasing and feelings the most delicate and refined—adorned by a deep, heart-felt piety, which endeared her to all her acquaintances and friends. Short as was her life, it was still chequered with many trials—all of which she sustained with Christian resignation and firmness; and preserved entire, her cheerfulness and her interest in everything that promoted the happiness and the good of others.

Mrs Heath occasionally indulged herself in some little poetic effusions, which were always elegant and simple. Shortly after the death of her husband, she became a worthy communicant at the altar, and offered her only child for baptism. Amongst many other pieces she left, of no less interesting character, was the following, written on that occasion.

Father! I bring this gift of thine,
This precious gift to me;
Lay my *last* treasure on thy shrine
Intrusting *all* to thee.

I will not ask one gift of earth,
For this my darling one;
I bow to thee, who gave her birth,
And say, "thy will be done."

My love life's stern, deep griefs might spare,
Might beg a thornless way—
Thy perfect love shows brightness where
We catch no glimmering ray.

For not in pleasure's gilded hour
Springs the unwavering trust
That comes—when dark affliction's power
Writes on earth's idols—dust.

Teach me her opening mind to fill
With glad, bright thoughts of thee;
And pure, firm principles instill,
Her guiding star to be.

NOTICE.

A public Address on Slavery, will be delivered at Rev. Mr Green's Meetinghouse, Essex street, on Monday evening next, at 7 o'clock, by ROBERT B. HALL, in behalf of the New England Anti-Slavery Society.

A CARD
TO SUNDAY SCHOOL TEACHERS, &c.

BENJ. H. GREENE, (of the late firm of WAIT, GREENE, & Co,) would respectfully inform his friends and all interested in Sunday school instruction, that he may now be found at No. 124 Washington street, the front store, lately occupied by Mr L. C. BOWLES. He has a very great variety of books for Sunday school and juvenile libraries, which have been selected with great care, and have the approbation of many individuals interested in Sunday schools, under the direction of Unitarian Christians. A catalogue may be found at his store; and those who live at a distance and cannot call, may send their orders, relying on the best selection that can be made, and if not acceptable, they may be returned. No. 124 Washington Street.
corner of Water Street.

N. B. Several new books are in press, due notice of which will be given. 6teop March 24.

DEANE'S HISTORY OF SCITUATE, Massachusetts, from its first commencement to 1831. Genealogical histories of nearly three hundred families that have originated in Scituate, during the last two centuries, are given in this volume, among which are Adams, Allen, Bailey, Barker, Barrel, Barstow, Brooks, Bowker, Briggs, Bryant, Chittenden, Church, Clap, Collamore, Cole, Copeland, Cowen, Cudworth, Curtis, Cushing, Delano, Dunbar, Davis, Ewell, Foster, Gannett, Gillson, Gray, Hatch, Hatherly, Hinckley, Hoar, Hobart, Holbrook, Holmes, Jacobs, Jenkins, James, Johnson, Jones, Josselyn, King, Lewis, Lapham, Lincoln, Litchfield, Lowell, Merritt, Mott, Nash, Nichols, Otis, Parker, Parris, Philips, Pierce, Prince, Randall, Robbins, Russell, Studley, Stetson, Stockbridge, Stodder, Sylvester, Ticknor, Tilden, Tolman, Torrey, Turner, Vinal, Vassall, Wade, Walton, Waterman, Whitcombe, White, Williams, Winslow, Young, Barnes, Eells, Witherell, Dawes, Pitcher, Dunster, Chauncy, Lothrop, Grosvenor, Baker.

For sale by JAMES LORING,
No. 132 Washington Street.
March 24.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 3, Vol. V. Just published by MARSH, CAPEN & LYON, No. 411 Washington Street.

CONTENTS.

Original Miscellany.—The Dark Closet—Presidential Inaugurations—The Beginnings of Vice—Reminiscences—Cuba—A Page from the Book of Nature—Infant Schools—Fashions—Sentiments.

Original Poetry.—The Polish Chaplain—To a Member of the National Academy—When will Love cease?—Stanzas—Adieus of the Empress Amelia of Brazil, to the infant Emperor, asleep.

Literary Notices.—The Trials of a School Girl—A Lecture on the Education of Females—The Journal of Instruction—The World; as it is and as it ought to be—Cards of Boston—Historical Parallels.

MR GANNETT'S SERMON.
The March number of the Liberal Preacher is a Sermon on 'the Claims of Religion on the Female Sex,' by Rev. EZRA S. GANNETT. A few extra copies of this number were printed for those who may wish it for distribution. March 24.

MR CLARKE'S SERMON.
Just published by CARTER & HENDEE "An Explanation of John i. 1, in a Discourse, by PITT CLARKE, Minister of the Church in Norton."
March 24.

ORDERS FOR ENGLISH BOOKS.
Orders received at this Office and promptly answered, for English Books. Feb. 18.

WARE'S DISCOURSES ON THE OFFICES AND CHARACTER OF JESUS CHRIST.
The cheap edition of these discourses may be obtained at this Office. Feb. 18.

BROOKS' PRAYERS.
For sale at this Office, "Brooks' Prayers,—latest edition. Feb. 18.

TUCKER'S LIGHT OF NATURE.
For sale at the Christian Register Office, "Tucker's Light of Nature," in 4 vols. Feb. 18.

RAMMOHUN ROY'S WORKS.
The Theological writings of this distinguished man in one vol. 8vo, may be obtained at this Office.
Feb. 18.

FAMILY SERMONS.
Beard's Family Sermons and Prayers may be obtained at the Christian Register Office, No. 3 School Street.

THE INTRODUCTORY DISCOURSE, and the Lectures delivered before the American Institute of Instruction in Boston, Aug. 1831. To which is added an Essay on the construction of School Houses, with Plates.

—ALSO—

In a pamphlet form, an Essay on the Construction of School Houses, to which was awarded the prize offered by the Am. Ins. of Instruction, Aug. 1831. Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston.
March 17

NEW FAMILY ATLAS.
An economical Atlas, for the use of families and young persons, containing 34 maps, with various tables of population and extent, heights of mountains, lengths of rivers, canals, roads, railroads, with views of buildings, dress, &c., in various countries. Some work of this kind is almost indispensable in every family—and none has ever been published so cheap and portable as this. Price $1,50. This day published by
RICHARDSON, LORD & HOLBROOK.
March 17.

TO SINGING SOCIETIES.
NEW VOLUME OF ANTHEMS.
Just published by RICHARDSON, LOKD & HOLBROOK, *Lyra Sacra;* consisting of Anthems, Motetts, Chants, Sentences, &c. original and selected, most of which are short, easy of performance, and appropriate to the common and various occasions of Public Worship—by LOWELL MASON; editor of the Handel and Haydn Collection of Church Music, Choral Harmony, &c.
The object has been to supply choirs, at the lowest possible cost, with a large number of interesting, easy and useful Anthems, and pieces calculated for Public Worship, for Concerts, and Private Practice.
Economy has been an object. It is believed that no similar work extant affords as much useful matter at so reasonable a price. It comes within the means of every choir to possess it. Price $13,00 per dozen—$1,25 single.

—ALSO—

THE PSALMIST—a book of new Psalm and Hymn Tunes.—Church Music, a quarto volume of Chants, Anthems, &c. for the Church—By CH. ZEUNER, Organist to the Boston Handel and Hadyn Society, entirely new. March 17.

NEW YORK COLLECTION OF HYMNS.
This Day published by GRAY & BOWEN, "A Collection of Psalms and Hymns, for Social and Private Worship. Third Edition."

Advertisement to the Third Edition.

In offering to the Public, a Third Edition of what is popularly known as the New York Collection of Hymns, the Compiler has only in view to meet the demand for the work. He is not aware that very valuable or permanent additions have been made to the store of devotional poetry since this Collection was undertaken; and although improvements might doubtless be made in it, yet he conceives these are not such as would at all compensate for a change that would materially affect its value in the hands of the numerous religious societies which have adopted it in the preceding editions. In this, therefore, the hymns and the arrangement remains the same. Such verbal errors as have been discovered are corrected, and an Index of scripture references having been thought desirable, it is now added.

The Compiler on this occasion cannot forbear to recur with heartfelt satisfaction to the many excellent Collections of which this has been the precursor. The principal objects which he proposed to himself in his selection, appear to have been equally valued and sought by most, if not all of those who have succeeded him. He hails their success as his own—he rejoices in it, as in the success of the cause in which his best wishes are engaged; and the result of their labors alone considered, he humbly trusts he may claim that his labor has not been in vain.
December, 1831.. H. D. S.

☞ This Hymn Book is believed to be the cheapest of any now in use in Unitarian Churches.
March 10. 4t.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. XLIX, *for March,* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. Punishment of Death.—1. Thoughts on the Punishment of Death for Forgery. By Basil Montagu, Esq. 2. The Opinions of different Authors upon the Punishment of Death, selected by Basil Montagu, Esq. of Lincoln's Inn. 3. Facts relating to the Punishment of Death in the Metropolis, by Edward Gibbon Wakefield, Esq. 4. Speech of Sir Samuel Romilly, in the House of Commons, on Moving for Leave to bring in a Bill for Reforming the Criminal Code.

Art. II. Farr's Plain Letters.—Plain Letters on Important Subjects. By Jonathan Farr.

Art. III. Cheneviere's Essay on the Trinity.—Essais Theologiques. Du Systeme Theologique de la Trinite. Par M. Cheneviere, Pasteur et Professeur, a Geneve.——Theological Essays. Essay First, on the Trinity. By M. Cheneviere, Pastor and Professor at Geneva.

Art. IV. Oaths, Judicial and Extra-Judicial.

Art. V. Neander's History of Christianity.—The History of the Christian Religion and Church during the Three First Centuries. By Dr Augustus Neander. Translated from the German, by Henry John Rose, B. D.

Art. VI. Cooper's Novels.—The Bravo: a Tale. By the Author of 'The Spy,' 'The Red Rover,' 'The Water Witch,' &c.

Art. VII. American Common-Place Book of Poetry.—The American Common-Place Book of Poetry; with occasional Notes. By George B. Cheever.

Art. VIII. Meaning of Αιων.—A Second Letter, in which the Investigation of the Meanings of Αιων in Ancient Greek is continued.

Art. IX. Spectral Illusions.—An Essay on Demonology, Ghosts, and Apparitions, and Popular Superstitions. By James Thacher, M. D., A. A. S.

Art. X. Dr Tuckerman's Eighth Semi-Annual Report.—Mr Tuckerman's Eighth Semi-Annual Report of his Service as a Minister at Large in Boston.

Art. XI. On the Christian Church. March 1.

MR WHITMAN'S ANSWER TO E. PEARSON'S LETTER.
JUST published at the CHRISTIAN REGISTER OFFICE, No. 3 School street, *An Answer to* ELIPHALET PEARSON'S *Letter to the Candid.* By BERNARD WHITMAN. Thirtytwo pages 8vo. price $1,20 per dozen 12 1-2 cents single.
☞ A liberal discount will be made to those who purchase twentyfive copies or more.
For sale also by A. S. BECKWITH. Providence, R. I.

CHANNING'S DISCOURSES.
For sale at this Office "Discourses, Reviews and Miscellanies," by W. E. CHANNING, D. D. One volume 8vo.

CARPENTER'S CATECHISM.
This Catechism is for sale at the Christian Register Office. It has been extensively used as a first book in Sunday Schools—and where manuals are used is highly acceptable on account of its great simplicity and adaptation to the comprehension of young children.

SAURIN'S SERMONS.
For sale at this Office Saurin's Sermons, in 8 vols. translated from the French, by ROBERT ROBINSON.

GEOGRAPHICAL PRESENTS.
For sale at this Office "Geographical Presents," of Europe, Asia, and Africa, in three distinct vols. They contain descriptions of the different parts of the world, and many fine engravings, and are handsomely bound in morocco. They are very suitable either for juvenile libraries, or as presents to young people.

SELECTED POETRY.

HYMN.

Written by Rev. Mr Peabody, and sung at the late Centennial Celebration in Springfield.

O! thou, whose arm of power surrounds
The vast creation's utmost bounds,
This day a nation bends the knee,
In grateful reverence, Lord, to thee.

By thee its early days were blessed,
Thy presence gave it joy and rest;
And in its most disastrous hour,
It leaned on thine Almighty power.

The mighty chief—the faithful few—
Whose hands were strong—whose hearts were true—
The noble birth right to be free—
Great God! we owe them all to thee.

And now another Israel stands
Redeem'd from bondage by thy hands,
May every heart rejoice to know
The source whence all our blessings flow.

MISCELLANEOUS.

THE CHEROKEE CASE.

The opinion of the Supreme Court on the Cherokee case, delivered by Chief Justice Marshall, at the January term, has been published at length, in many of the newspapers. Its length forbids our inserting it entire; and yet it is in its *nature* so important, and in its character so convincing, that we cannot refrain from giving extracts from it, and, as well as our limits and time will permit, a connected view of the argument.

After a careful examination of the question whether the case under consideration is one of which the Supreme Court can take cognizance, and referring to events which have transpired, to the treaties with the Indians, and to the laws constituting the Court, the Chief Justice then proceeds to say.

It is then, we think, too clear for controversy, that the act of Congress, by which this Court is constituted, has given it the power, and, of course, imposed on it the duty of exercising jurisdiction in this case. This duty, however unpleasant, cannot be avoided. Those who fill the judicial department have no discretion in selecting the subjects to be brought before them. We must examine the defence set up in this plea. We must inquire and decide whether the act of the Legislature of Georgia, under which the plaintiff in error has been prosecuted and condemned, be consistent with, or repugnant to, the Constitution, laws, and treaties, of the United States.

It has been said at the bar, that the acts of the Legislature of Georgia seize on the whole Cherokee country, parcel it out among the neighboring counties of the State, extend her code over the whole country, abolish its institutions and its laws, and annihilate its political existence.

If this be the general effect of the system, let us inquire into the effect of the particular statute and section on which the indictment is founded.

It enacts, that "all white persons residing within the limits of the Cherokee nation on the first day of March next, or at any time thereafter, without a license or permit from his Excellency the Governor, or from such agent as his Excellency the Governor shall authorize to grant such permit or license, and who shall not have taken the oath hereinafter required, shall be guilty of a high misdemeanor, and upon conviction thereof, shall be punished by confinement in the penitentiary, at hard labor, for a term not less than four years."

Further reference is here made to the laws of Georgia, showing that the passage of these laws is an assertion by Georgia of jurisdiction over the Cherokee nation. The Court then proceeds to say;—

The first step, then, in the inquiry which the Constitution and laws impose on this Court, is an examination of the rightfulness of this claim.

America, separated from Europe by a wide ocean, was inhabited by a distinct people, divided into separate nations, independent of each other, and of the rest of the world, having institutions of their own, and governing themselves by their own laws. It is difficult to comprehend the proposition, that the inhabitants of either quarter of the globe could have rightful original claims of dominion over the inhabitants of the other, or over the lands they occupied; or that the discovery of either by the other should give the discoverer rights in the country discovered which annul the pre-existing rights of its ancient possessors.

After lying concealed for a series of ages, the enterprise of Europe, guided by nautical science, conducted some of her adventurous sons into this western world. They found it in possession of a people who had made small progress in agriculture or manufactures, and whose general employment was war, hunting, and fishing.

Did these adventurers, by sailing along the coast, and occasionally landing on it, acquire for the several Goverments to whom they belonged, or by whom they were commissioned, a rightful property in the soil, from the Atlantic to the Pacific; or rightful dominion over the numerous people who occupied it? Or has nature or the great Creator of all things, conferred their rights over hunters and fishermen, or agriculturists and manufacturers?

But power, war, conquest, give rights, which, after possession, are conceded by the world, and which can never be controverted by those on whom they descend. We proceed, then, to the actual state of things, having glanced at their origin; because holding it in our recollection might shed some light on existing pretensions.

The great maritime powers of Europe discovered and visited different parts of this continent at nearly the same time. The object was too immense for any one of them to grasp the whole; and the claimants were too powerful to submit to the exclusive or unreasonable pretensions of any single potentate. To avoid bloody conflicts, which might terminate disastrously to all, it was necessary for the nations of Europe to establish some principle which all would acknowledge, and which should decide their respective rights as between themselves. The principle suggested by the actual state of things, was "that discovery gave title to the Government by whose subjects or by whose authority it was made, against all other European Governments, which title might be consummated by posseesion."

This principle, acknowledged by all Europeans, because it was the interest of all to acknowledge it, gave to the nation making the discovery, as its inevitable consequence, the sole right of acquiring and making settlements on it. It was an exclusive principle, which shut out the right of competition among those who had agreed to it; not one of which could annul the previous rights of those who had not agreed to it. It regulated the right given by discovery among the European discoverers; but could not affect the rights of those already in possesion, either as aboriginal occupants, or as occupants by virtue of a discovery made before the memory of man. It gave the exclusive right to purchase, but did not found that right on a denial of the right of the possessor to sell.

The relation between the Europeans and the natives was determined in each case by the particular Government which asserted, and could maintain this pre-emptive privilege in the particular place. The United States succeeded to all the claims of Great Britain, both territorial and political; but no attempt, so far as is known, has been made to enlarge them. So far as they existed merely in theory, or were in their nature only exclusive of the claims of other European nations, they still retain their original character, and remain dormant. So far as they have been practically exerted, they exist in fact, are understood by both parties, are asserted by the one, and admitted by the other.

Soon after Great Britain determined on planting colonies in America, the king granted charters to companies of his subjects, who associated for the purpose of carrying the views of the crown into effect, and of enriching themselves. The first of these charters was made before possession was taken of any part of the country. They purport generally to convey the soil, from the Atlantic to the South sea. This soil was occupied by numerous and warlike nations, equally willing and able to defend their possessions. The extravagant and absurd idea, that the feeble settlements made on the sea coast, or the companies under whom they were made, acquired legitimate power by them to govern the people or occupy the lands from sea to sea, did not enter the mind of any man. They were well understood to convey the title, which, according to the common law of European sovereigns respecting America, they might rightfully convey, and no more. This was the exclusive right of purchasing such lands as the natives were willing to sell. The crown could not be understood to grant what the crown did not affect to claim, nor was it so understood.

The Court here particularly refer to the charters of various colonies, to show that though these charters gave (as far as they had a right to give,) to the colonies the power of making war, it was only defensive war, and not a privilege of taking violent possession of the soil, and holding it by right of conquest.

In regard to the charter of Georgia, the Court says;—

The charter to Georgia professes to be granted for the charitable purposes of enabling poor subjects to gain a comfortable subsistence by cultivating lands in the American provinces, "at present waste and desolate." It recites, "and whereas our provinces in North America have been frequently ravaged by Indian enemies, more especially that of South Carolina, which in the late war, by the neighboring savages, was laid waste by fire and sword and great numbers of the English inhabitants miserably massacred; and our loving subjects who now inhabit there, by reason of the smallness of their numbers, will, in case of any new war, be exposed to the like calamities, inasmuch as their whole Southern frontier continueth unsettled, and lieth open to the said savages."

These motives for planting the new colony are incompatible with the lofty ideas of granting the soil, and all its inhabitants, from sea to sea. They demonstrate the truth, that these grants asserted a title against Europeans only, and were considered as blank paper, so far as the rights of the natives were concerned. The power of war is given only for defence, not for conquest.

The charters contain passages shewing one of their objects to be the civilization of the Indians, and their conversion to Christianity —objects to be accomplished by conciliating conduct and good example, not by extermination.

Certain it is, that our history furnishes no example from the first settlement of our country, of any attempt, on the part of the crown, to interfere with the internal affairs of the Indians, farther than to keep out the agents of foreign powers, who, as traders or otherwise, might seduce them into foreign alliances. The king purchased their lands when they were willing to sell, at a price they were willing to take; but never coerced a surrender of them. He also purchased their alliance and dependence by subsidies; but never intruded into the interior of their affairs, or interfered with their self-government, so far as respected themselves only.

The Court here allude to various proclamations of the British king and his Governors, forbidding the subjects of Great Britain to purchase Indian lands, or to settle thereon.

Such [proceeds the Court] was the policy of Great Britain towards the Indian nations inhabiting the territory from which she excluded all other Europeans; such her claims and such her practical exposition of the charters she had granted: she considered them as nations capable of maintaining the relations of peace and war; of governing themselves, under her protection; and she made treaties with them, the obligation of which she acknowledged.

This was the settled state of things when the war of our Revolution commenced. The influence of our enemy was established; her resources enabled her to keep up that influence; and the colonists had much cause for the apprehension that the Indian nations would, as the allies of Great Britain, add their arms to hers. This, as was to be expected, became an object of great solicitude to Congress. Far from advancing a claim to their lands, or asserting any right of dominion over them, Congress resolved "that the securing and preserving the friendship of the Indian nations, appears to be a subject of the utmost moment to these colonies."

Here follows a statement of the provisions of the treaties with the Delaware and Cherokee nations of Indians. These treaties, say the Court, are formed, as near as may be, on the model of treaties of the crowned heads of Europe, and are drawn in a language of equality evincing the temper with which the negociations were undertaken. More particular reference is made to the provisions of the several treaties with the Cherokees, by which their claims to their lands, and their right of self-government are recognized and guaranteed, and protection solemnly promised, and by the whole spirit and purport of which it clearly appears, that though received, and acknowledging themselves to be under the protection of the United States, yet "this relation was that of a nation claiming and receiving the protection of one more powerful; not that of individuals abandoning their national character and submitting as subjects to the laws of a master."

To the general pledge of protection, [the Court continues to say] have been added several specific pledges, deemed valuable by the Indians. Some of these restrain the citizens of the United States from encroachments on the Cherokee country, and provide for the punishment of intruders.

From the commencement of our government, Congress passed acts to regulate the trade and intercourse with the Indians, which treat them as nations, respect their rights, and manifest a firm purpose to afford that protection which treaties stipulate. All these acts, and especially that of 1802, which is still in force, manifestly consider the several Indian nations as distinct political communities, having territorial boundaries, within which their authority is exclusive, and having a right to all the lands within these boundaries, which is not only acknowledged, but guarantied by the United States.

In 1819, Congress passed an act for promoting those humane designs of civilizing the neighboring Indians, which had long been cherished by the Executive. It enacts, "that, for the purpose of providing against the further decline and final extinction of the Indian tribes adjoining to the frontier settlements of the United States, and for introducing among them the habits and arts of civilization, the President of the United States shall be, and he is hereby authorized, in every case where he shall judge improvement in the habits and condition of such Indians practicable, and that the means of instruction can be introduced, *with their own consent*, to employ capable persons, of good moral character, to instruct them in the mode of agriculture suited to their situation; and for teaching their children in reading, writing, and arithmetic; and for performing such other duties as may be enjoined, according to such instructions and rules as the President may give and prescribe for the regulation of their conduct in the discharge of their duties."

This act avowedly contemplates the preservation of the Indian nations as an object sought by the United States, and proposes to effect this object by civilizing and converting them from hunters into agriculturists. Though the Cherokees had already made considerable progress in this improvement, it cannot be doubted that the general words of the act comprehend them. Their advance in the "habits and arts of civilization," rather encouraged perseverance in the laudable exertions still further to meliorate their condition. This act furnishes strong additional evidence of a settled purpose to fix the Indians in their country by giving them security at home.

The Indian nations had always been considered as distinct, independent, political communities, retaining their original natural rights, as the undisputed possessors of the soil, from time immemorial, with the single exception of that imposed by irresistible power which excluded them from intercourse with any other European potentate than the first discoverer of the coast of the particular region claimed: and this was a restriction which these European potentates imposed on themselves, as well as on the Indians. The very term "nation," so generally applied to them, means "a people distinct from others." The constitution, by declaring treaties already made, as well as those to be made, to be the supreme law of the land, has adopted and sanctioned the previous treaties with the Indian nations, and, consequently, admits their rank among those Powers who are capable of making treaties. The words "treaty" and "nation" are words of our own language, selected in our diplomatic and legislative proceedings, by ourselves, having each a definite and well understood meaning. We have applied them to Indians as we have applied them to the other nations of the earth. They are applied to all in the same sense.

Georgia, herself, has furnished conclusive evidence that her former opinions on this subject concurred with those entertained by her sister States, and by the Government of the United States. Various acts of her Legislature have been cited in the argument, including the contract of cession made in the year 1802, all tending to prove the acquiescence in the universal conviction that the Indian nations possessed a full right to the lands they occupied, until that right should be extinguished by the United States, with their consent; that their territory was separated from that of any State within whose chartered limits they might reside, by a boundary line, established by treaties; that, within their boundary, they possessed rights with which no State could interfere; and that the whole power, regulating the intercourse with them, was vested in the United States. A review of these acts, on the part of Georgia, would occupy too much time, and is the less necessary, because they have been accurately detailed in the argument at the bar. Her new series of laws manifesting her abandonment of these opinions, appears to have commenced in December, 1828.

The Cherokee nation, then, is a distinct community, occupying its own territory, with boundaries accurately described, in which the laws of Georgia can have no force, and which the citizens of Georgia have no right to enter, but with the assent of the Cherokees themselves, or in conformity with treaties, and with the acts of Congress. The whole intercourse between the United States and this nation, is, by our constitution and laws, vested in the Government of the United States.

The act of the State of Georgia, under which the plaintiff in error was prosecuted, is consequently void, and the judgment a nullity. Can this court revise and reverse it?

If the objection to the system of legislation lately adopted by the Legislature of Georgia in relation to the Cherokee nation, was confined to its extra-territorial operation, the objection, though complete, so far as it respected mere right would give this court no power over the subject. But it goes much further. If the review which has been taken be correct, and we think it is, the acts of Georgia are repugnant to the Constitution, laws, and treaties of the United States.

They interfere forcibly with the relation established between the United States and the Cherokee nation, the regulation of which, according to the settled principles of our constitution, are committed exclusively to the Government of the Union.

They are in direct hostility to treaties, repeated in a succession of years, which mark out the boundary that separates the Cherokee country from Georgia; guarantee to them all the land within their boundary; solemnly pledge the faith of the United States to restrain their citizens from trespassing on it; and recognize the pre-existing power of the nation to govern itself.

They are in equal hostility with the acts of Congress for regulating this intercourse and giving effect to the treaties.

The forcible seizure and abduction of the plaintiff in error, who was residing in the nation, with its permission and by authority of the President of the United States, is also a violation of the acts which authorizes the Chief Magistrate to exercise this authority.

Will these powerful considerations avail the plaintiff in error? We think they will. He was seized and forcibly carried away while under the guardianship of treaties guarantying the country in which he resided, and taking it under the protection of the United States. He was seized while performing, under the sanction of the Chief Magistrate of the Union, those duties which the humane policy adopted by Congress had recommended. He was apprehended, tried, and condemned, under color of a law which has been shown to be repugnant to the Constitution, laws, and treaties of the United States. Had a judgment liable to the same objections, been rendered for property, none would question the jurisdiction of this court. It cannot be less clear when the judgment affects personal liberty, and inflicts disgraceful punishment, if punishment could disgrace when inflicted on innocence. The plaintiff in error is not less interested in the operation of this unconstitutional law than if it affected his property. He is not less entitled to the protection of the constitution, laws, and treaties, of his country.

It is the opinion of this court that the judgment of the Superior Court for the county of Gwinnett, in the State of Georgia, condemning Samuel A. Worcester to hard labor, in the penitentiary of the State of Georgia, for four years, was pronounced by that court under color of a law which is void, as being repugnant to the constitution, treaties, and laws of the United States, and ought, therefore, to be reversed and annulled.

MR GRAY'S ORATION ON WASHINGTON'S BIRTH-DAY.

The following just and beautiful reflections, are taken from the conclusion of Mr Gray's oration on the hundredth anniversary of the birth of George Washington.

History, however, demands the whole truth, and will ask if he had no failings. If he had any, for he was a man, they have left no trace in the annals of his country, and no speck upon his own bright fame. His enemies could never find any; for all the shafts of calumny seemed to be directed against the strongest points in his character, aimed, as it were, at his very shield, and only served to signalize its impenetrable temper. He was called a weak General, as if to remind men, that the characteristic of his military life was vigor. He was charged with taking money from the Treasury, in anticipation of his salary; and this charge was not only instantly disproved, but it rendered still more familiarly known than they had been before, his scrupulous precision and exactness, his refusal to receive any compensation whatever for his revolutionary services, and the perfect disinterestedness of his whole public life. Forged letters, bearing his name, were published, with a view to excite doubts as to the stedfastnes of his adherence to the cause of his country. Surely, they could detect no failings in his character, who shot such shafts as these. His friends could never find any, excepting one. The frailty, which reminded him of his nature, was the possession of such violent passions, as rarely inhabit the human breast. By minute scrutiny, a few instances may be discovered in the course of his active and varied life, in which, when he was surprised by the gross cowardice or misconduct of individuals, on whom he had relied, the storm gathered on his brow, usually so serene, and wrath flashed forth like lightning;—as terrible, as transient;—for in an instant he was himself again. And what does this prove? We are told of Socrates, that he rebuked his disciples for censuring a physiognomist, who had pronounced, that his countenance indicated the possession of the vilest propensities; and acknowledging the assertion to be true, declared, that philosophy had enabled him to subdue them. And if Washington, conspicuous as he was for the habitual equanimity of his demeanor, inherited from nature so vehement a temper, what does this prove, but his uncommon self-command? What is it but evidence, conclusive evidence, like praise from the lips of an enemy, of the strength and greatness of his character? Thus controlled, this impetuosity should not perhaps be regarded as a failing, but rather as a trial, given like other trials, to afford opportunity for triumph, glorious in proportion to the strength of the enemy subdued. Thus controlled, what does the violence of the tempest prove, but the divinity of the virtue, which rides in and rules it?

After a short illness, borne with his usual composure, his last words being, "I am dying, but I am not afraid to die," he gave his body to the earth again, his blessed part to heaven, and left to his country the inheritance of his fame. A glorious inheritance, which will grow brighter and more precious through all succeeding ages.

It was the saying of an ancient philosopher, that no man could be pronounced happy, till his death. But the renown of great men, the degree of distinction, which they hold in history, is not permanently fixed, even by death itself. Generations, as well as individuals, naturally attach most importance to those characters and events, by which their own interests are most effected. Those men, therefore, whose power appears to have terminated in their own age, however great it may then have been; though they may have rolled the tide of war over a whole continent, or established a mighty empire; if the devastation, which followed their steps, was speedily repaired by the exuberance of nature, if that empire soon crumbled into decay, leaving no living influence to act on the destinies of mankind; such men are never more conspicuous than in their own times. Their names, indeed, and their actions, are recorded in history, and their progress is traced on the surface of the globe, like the path of a pestilence, or any other scourge of God; but the interest, with which they are regarded, is diminished rather than increased, by the lapse of ages. On the other hand, the Founders of permanent States, or of grand systems, which exercise an extensive and durable influence on the fortunes, and especially on the intellectual and moral condition of the human race; with however feeble instruments, or in however narrow a sphere they may originally have acted, become the objects of more and more familiar contemplation, as the consequences of their actions are more fully developed; especially if those consequences are beneficial to mankind, as by that merciful dispensation of Providence, which renders good more durable than evil, is commonly the case.

Time, also, by obscuring ordinary distinctions, tends to bring the fame of those eminent men, who have acted together with nearly equal power and merit, or with only the usual gradations of excellence, into one common mass of glory; in which each individual character appears distinctly defined, then only, when it is made the object of particular examination; and for the same reason, if there be one among them always first and pre-eminent over those around him; it tends to fasten the attention almost exclusively on him, this one grand distinction being rendered more conspicuous and striking, by the obliteration of all others. This is not perhaps strict poetical justice, but it is human nature.

The eye of posterity, therefore, in looking back on the pyramid of a nation's glory, less to scrutanize its structure, than to contemplate its lofty grandeur, will always involuntarily rest upon its summit. And if it behold there, not a gigantic phantom, gifted with power and genius indeed, yet distorted by ambition, or polluted by crimes;—but a majestic form, erect and serene; of exact proportions and severe simplicity; without a fault for censure, an extravagance for ridicule, or a blemish for regret;—on that it will delight to linger, to that it will direct the admiration of mankind.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

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